

PETITION FOR NAME RESTORATION AND EQUITY NOTICE

I, Mobolaji Babatunde Olupona, a private living man and member of Olupona Family Associations, do hereby petition and notify all concerned parties of my intent to restore, correct, and affirm the sacred name bestowed upon me by my living mother and father.

This petition is made not to avoid liability or evade responsibility, but to protect my proper identity, honor my family, and correct public or private records that have mistakenly reduced, abbreviated, or capitalized my name in violation of its original and natural form.

This restoration is necessary due to confusion, misnomer, or misidentification caused by the use of all capital letters (Capitis Diminutio Maxima) or commercial styling which conflicts with my natural and equitable standing.

The name I hereby claim and restore is: Mobolaji Babatunde Olupona
And it is to be distinguished from: MOBOLAJI BABATUNDE OLUPONA

This correction and restoration is made in good faith, for all lawful and equitable purposes, and under authority of the divine law, private right, and lawful due process.

Executed this 6th day of July, 2025.

By: Mobolaji Babatunde Olupona

Printed Name: Mobolaji Babatunde Olupona

Member of: OLUPONA FAMILY ASSOCIATIONS



2024-80501
**Affidavit in Support of
Petition for Name Correction**

P.2

The petitioner honorably and respectfully makes solemn oath and testimony under God that the statements in this petition are true, to the best of his knowledge, information, and belief and states the following:

The petitioner was naturally born on the 19th day of November in the year of our lord Nineteen ninety-two in Private on the land commonly known as Harris county, Texas Nation / State and would egress this land, heading South and would officially ingress the Private land commonly known as Harris county, Texas Nation / State on April 2024, and the petitioner intends to live in Houston, Texas indefinitely.

Petitioner states that he has never been convicted of felonies and is not requesting a name change to defraud creditors or for any other fraudulent reasons.

Petitioner's name is "Mobilaji" and current legal name is **MOBOLAJI BABATUNDE OLUPONA**, without prejudice and in an abundance of caution. The legal title the petitioner is seeking is "Mobilaji Babatunde Olupona"; to be distinguished and exonerated from "**MOBOLAJI BABATUNDE OLUPONA**" as a form of civil exoneration under the doctrine of suretyship.

Petitioner states: "**MOBOLAJI BABATUNDE OLUPONA**" is not his property because the 'STATE' name is at the top, not his, and his parents' signatures are not on the certificates, only a state official is on the certificate. There's no evidence that his parents named him "**MOBOLAJI BABATUNDE OLUPONA**".

Petitioner wishes to assume the new legal name, Mobilaji Babatunde Olupona, as a matter of correcting the record due to it being the name granted to him by his parents who exercised their sacred right to name him.

Moreover, petitioners states: due to this mistaken identity under the doctrine of *idem sonans* undesirable situations have occurred such as:

- From Roman Civil law and non-English capitonyms words spelled in ALL CAPITAL LETTERS and "*capitis diminution maxima*" ("loss of head"), and he no longer wishes for this threat of confusion of suspension of fundamental civilian rights to be withheld, damaged, ousted, or extinguished by these misnomers; under Roman civil loss he has suffered a loss of age majority civilian rights.
- Under the doctrine of agent-principal conditions arise in which said relations fuses the agent with the principal as one resulting in an undesirable situation difficult to manage under mistaken identity in the scenario in which similar agent-principle names are mistaken for one another.
- The guardian and ward relation under the doctrine of *parens patriae* by which Petitioner has been erroneously regarded as a ward: a volunteer surety on whose shoulders are imputed liabilities such as debts, mortgages, suretyships, and implied irrevocable trustee arrangements established due to mistaken commingling of identities between his legal name granted by his natural parents and the Names of third party foreign alien entities similarly named;
 - *Equity Maxim- "equity does not aid a volunteer"*
 - *"He who is guarantor for a stranger will surely suffer for it. But he who hates being a guarantor is secure. Proverbs 11:15"*

It was never the intent of the Petitioner to use the name of a stranger or foreigner or third party without express consent or even by way of compensation;

Petitioner prays herein for Mercy, Forgiveness, and Grace. Due to ignorance of law and due to mistaken long time use of said foreign names Estate, due to mistake of not coming to good reason and conscience much sooner, owing to my trespasses against any third parties of the Holders listed below, of said Estate, and due to doctrines of agent/principal without being fully availed of the consequences of Petitioner mistaken unrestricted voluntary signatures, without understanding the use of a decedent's Estate Capitis Diminutio Maxima name for so long as to give rise to a mistaken presumption for which the only proper relief from mistake and ignorance of the law, for, it is for forgiveness and mercy and that grace extinguish these past sins:

12-09-24

"...the forgiveness of sins, according to the riches of grace" Ephesians 1:7;

FILED
Marilyn Burgess
District Clerk

DEC 09 2024

Time: 2024
Harris County, Texas

THIS DOCUMENT IS A CERTIFIED COPY OF PRIVATE RECORDS. By Nina Esobedo
THIS COPY SHOULD BE REGARDED AND TREATED WITH THE SAME AUTHORITY AS THE ORIGINAL Dep. Nina Esobedo

To lawfully restore his equitable rights and defenses to elect, assert, or defend against; the right to resign as a mistaken volunteer implied registered agent, lease, agency, suretyship, or franchisee of similar foreign or alien names imputed to him without his express consent for foreign or domestic similarly named entities per the maxim "equity does not aid a volunteer" and, Scripture is clear that he is not to stand as surety for strangers,

Proverbs 6:1-2; 11:15, Romans 13:8; At 2 Kings 18:23,31, Bible KJV;

To be restored in order to act or exercise his equitable rights in relation to said foreign and alien names to wit: to be subrogated, exonerated, restored of heir and cestui que rights and organic covenants to Land jurisdiction, enforce reimbursement from co-sureties, restitution, and merging of legal and equitable titles vested in said cestui que rights such as to exercise the equity of redemption or declare deeds absolute to be equitable mortgages, in the absence of which, he may otherwise be clogged without the proper distinction identifying himself by this Court's competent jurisdiction from any alien foreign enemy, foreign executor, or administrator by which he is otherwise barred from bringing suit into the exclusive original jurisdiction;

Further, to be restored, safeguarded, secured, and protected of his private fundamental rights including but not limited to the right:

- To civilian due process of law without confusion or suspension of jural relations to said Misnomers.
- To live in accordance with biblical principles and teachings.
- To remove any threat of use of his Name in violation of any other copyright, franchise, legal claims upon a similar name.
- To be the grantee absolute of his name without the State.
- To properly define who "you" is in singular or plural conjugation of English verbs on all documents, forms, and interrogatories verbal or written.
- To defend against any mistaken or erroneous volunteer suretyship for any State, commercial, enemy, statutory, foreign or domestic, international entities similarly named.
- To defend against any mistaken or erroneous modes of practice of law, or military, or municipal, modes or court practice and modes of proceedings.
- As cestui que trust in the exclusive original jurisdiction as a covenantee to the Land jurisdiction established by this country's Declaration of Independence circa 1776.

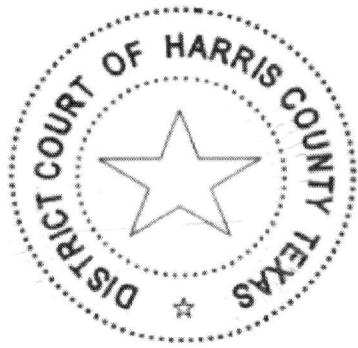
Signed under the pains and penalties of perjury this 30 day of July, 2024,

By: Mobolaji Olupona

cfo 4205 Braesmain Dr. 20646

281-235-4725

bjolupona@gmail.com



I, Marilyn Burgess, District Clerk of Harris County, Texas certify that this is a true and correct copy of the original record filed and or recorded in my office, electronically or hard copy, as it appears on this date.
Witness my official hand and seal of office
this June 30, 2025

Certified Document Number: 117969081

Marilyn Burgess, DISTRICT CLERK
HARRIS COUNTY, TEXAS

In accordance with Texas Government Code 51.301 and 406.013 electronically transmitted authenticated documents are valid. If there is a question regarding the validity of this document and or seal please e-mail support@hcdistrictclerk.com

DECLARATION OF GOD GIVEN RIGHTS

Preamble

We affirm these truths to be sacred and self-evident: that all people are created equal, each bearing the divine image of their Creator, Almighty God, who has endowed them with certain fundamental and unalienable rights. These rights, originating from the Author of Life and confirmed by Holy Scripture, are inherent to every individual's dignity and freedom and cannot rightfully be diminished or denied by any earthly authority. Understanding that genuine justice and harmony flow from recognizing these divinely ordained rights, we present this declaration as a testament to the enduring principles granted by God to all humanity.

Whereas God has revealed through His Word that every individual possesses inherent value and divine purpose, and because righteous governance must uphold the sacred principles of love and justice, we solemnly acknowledge and proclaim these essential rights as belonging to all people. Enumerated herein, with foundations firmly grounded in the teachings of the Holy Bible, these rights serve as an enduring declaration of the freedoms and dignities bestowed by our Creator for the welfare of all humanity.

Declaration of Rights

Article I. Right to Life

Every human being possesses an inherent and inalienable right to life, granted by God Himself, the Creator and Sustainer of all life. As beings fashioned in God's divine image, the dignity and sanctity of human life are affirmed by His eternal command against taking innocent life. Thus, no individual shall be unjustly deprived of life. It is therefore the solemn responsibility of all people and authorities to protect, cherish, and uphold every human life as sacred..

Article II. Right to Liberty

All individuals are divinely endowed with the inherent right to liberty—freedom of both body and soul. God calls His creation to live in freedom, as Scripture declares liberty to all inhabitants of the land. No person shall be subjected to undue captivity, servitude, or oppression, for true liberty thrives wherever the Spirit of God reigns. This liberty must be exercised responsibly, guided always by the moral teachings and divine law revealed by the Creator.

Article III. Right to Property and Stewardship

Each person has the inherent right to acquire, hold, and responsibly manage personal property, acting as stewards entrusted with God's provisions. Scripture honors the integrity of private property through commandments against theft, greed, and covetousness. Individuals may rightfully benefit from the fruits of their labor and the material gifts bestowed by God's providence, utilizing these blessings to care for family, support community well-being, and

responsibly steward creation. This property right is exercised with wisdom, generosity, and stewardship, acknowledging always that "the earth belongs to the Lord," and that we serve merely as caretakers of His abundant provision.

Article IV. Right of Conscience and Worship

Every individual possesses the fundamental right of freedom of conscience and religion, to earnestly seek, worship, and serve God according to their own deeply held beliefs. No governmental or human authority may compel any person to act against their sincerely held convictions in matters of faith, worship, or moral duty. Scripture declares clearly that obedience to God transcends obedience to human authorities whenever conflict arises. Thus, all persons have the inherent right to worship God sincerely and authentically, to gather together peacefully for spiritual fellowship, and to publicly practice and express their faith without fear of coercion or reprisal. **This freedom shall be exercised respectfully, honoring the equal rights and dignity of others.**

Article V. Right to Marriage and Family

The institution of the family is established by God, and each person holds the intrinsic right to form and belong to a family unit. This encompasses the right to enter into the sacred bond of marriage, divinely instituted as the union between one man and one woman, and the right to nurture and raise children within that bond. Marriage, as declared by divine authority—"what God has joined together, let no person separate"—forms the foundational structure of society. Parents have the divine privilege and duty to bear and rear children, recognizing them as a sacred heritage and blessing from God. Society and the state shall uphold, protect, and respect the integrity, unity, and autonomy of the family, ensuring that no external power unjustly intrudes upon its right to exist, worship freely, and instruct children in the ways and knowledge of God.

Article VI. Right to Justice and Lawful Remedy

Every individual is inherently entitled to justice and impartial protection under the law. Civil authorities are divinely obligated to administer justice equitably, without prejudice, favoritism, or corruption, reflecting God's perfect impartiality. All persons, irrespective of status, wealth, or power, must receive fair and equal treatment under law, consistent with the divine command that justice not favor the powerful nor oppress the weak. Individuals accused of wrongdoing must be granted due process and a meaningful opportunity to present their case. Just governance demands protecting the rights of the innocent, providing restitution to victims, and holding accountable those who perpetrate injustice. When human justice falls short, oppressed individuals possess the inherent right to seek lawful remedies. Society bears the responsibility to rectify injustice and ensure righteousness and fairness prevail.

Article VII. Right to Rest and Sabbath

Every person holds the right to regular rest and the observance of a dedicated Sabbath. The Creator set forth this principle when He sanctified the seventh day after creation, blessing it as a restorative gift for humanity. God's divine commandment emphasizes that one day in seven is to be observed as a Sabbath unto the Lord, during which no person may be compelled to labor, ensuring rest and refreshment for all, including those in positions of labor and service. This right includes the freedom to designate and faithfully observe a holy day dedicated to rest, spiritual renewal, and worship, according to personal faith and conscience. Therefore, neither society nor employer should prevent or unduly restrict any person from enjoying adequate rest and worship, as the Sabbath was divinely instituted for the welfare and restoration of humankind.

Article VIII. Right to Human Dignity

Every individual, created in the divine image of God, possesses intrinsic dignity deserving of respect and honor. All people, regardless of their race, ethnicity, gender, age, or social standing, hold equal worth before God and must therefore be treated with fairness, compassion, and integrity. No one shall be subjected to cruelty, humiliation, exploitation, or conditions that diminish their humanity, as disrespecting a person insults the divine image they bear. We are morally bound to love our neighbors as ourselves, recognizing and upholding the sacred value endowed by our Creator. This right to dignity encompasses protecting the life, honor, reputation, and welfare of every human being.

Article IX. Right to Redemption and Spiritual Freedom

All people possess the inherent right to seek and accept redemption—the spiritual freedom provided through the grace of God. The Scriptures declare the universal love of God, who gave His only Son so that those who believe in Him would not perish but receive everlasting life. The invitation to repentance, forgiveness, and new life is extended by God to all people; whoever embraces Christ is granted the privilege of becoming a child of God. Thus, no human law or earthly authority may hinder any individual from hearing and responding to the message of salvation. Each person has the right to search for truth, acknowledge and turn away from wrongdoing, and find spiritual reconciliation with God. This fundamental right to spiritual freedom forms the foundation of all other liberties, for Christ Himself has liberated humanity for true freedom.

Article X. Right to Work and Stewardship

Every individual is endowed with the right to engage in meaningful labor and to reap the benefits resulting from their efforts. God appointed humankind from creation to steward the earth and responsibly govern all within it. Work is ordained by God as honorable and dignified, and each person "shall eat the fruit of their labor," enjoying it as a blessing bestowed by divine providence. Therefore, no person shall unjustly obstruct another's opportunity for honest work or deny them the rightful rewards of their labor, nor shall anyone exploit the labor or efforts of another, for every laborer is worthy of just compensation. This right to labor carries with it the

duty to responsibly care for the earth, its resources, and its inhabitants with gratitude and wisdom. In cultivating creation, nurturing families and communities, and pursuing creative endeavors, individuals reflect their Creator's image and bring honor to Him.

Concluding Affirmation

We therefore declare and affirm that the rights outlined above do not originate from governments or human institutions, but are directly bestowed by Almighty God upon every individual. All legitimate authority and governance exist solely to acknowledge, respect, and safeguard these sacred rights; any power or government that infringes upon them places itself in opposition to God's established order. In reverent submission to God's supreme authority and guided by His Word, we solemnly commit ourselves to uphold, protect, and advocate for these unalienable rights for ourselves and for all those entrusted to our care.

In witness whereof, we offer this Declaration of Divine Rights to all peoples and nations, calling upon the "Supreme Judge of all the earth" to witness the sincerity and righteousness of our purpose. With steadfast trust in Divine Providence for guidance and protection, we dedicate ourselves fully to honoring our Creator through upholding the dignity, liberty, and rights He has graciously conferred upon every human being. **Adopted and declared with thanks to Almighty God.**

Footnotes

1. **Genesis 1:27** - "So God created man in His own image, in the image of God He created him; male and female He created them." This Scripture teaches that every human life bears God's image, which is the foundation of our equal dignity and God-given rights.
2. **Daniel 4:17** - "...the Most High rules in the kingdom of men, and gives it to whom He will." (See also John 19:11, where Jesus tells Pilate that authority is given "from above.") These passages affirm that true authority comes from God, and thus the rights He grants are beyond the rightful reach of human rulers to repeal.
3. **Exodus 20:13** - "You shall not murder." Also Genesis 9:6 - "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man." These commands demonstrate God's prohibition of unlawfully taking life, underpinning the right to life.
4. **Galatians 5:1** - "For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery."
5. **Leviticus 25:10** - "And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you...."
6. **Exodus 20:15** - "You shall not steal."
7. **Micah 4:4** - "They shall sit every man under his vine and under his fig tree, and no one shall make them afraid." (See also **Exodus 20:17**, "You shall not covet... anything that is your

neighbor's.") These verses imply the right to securely enjoy one's own property without fear or wrongful loss.

8. **Acts 5:29**- "But Peter and the apostles answered, 'We must obey God rather than men.'""

9. **Genesis 2:24** - "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."

10. **Mark 10:9**- "Therefore what God has joined together, let not man separate."

11. **Psalm 127:3** - "Behold, children are a heritage from the LORD, the fruit of the womb a reward."

12. **Leviticus 19:15** - "You shall do no injustice in court. You shall not be partial to the poor nor defer to the great, but in righteousness you shall judge your neighbor."

13. **Amos 5:24** - "But let justice roll down like waters, and righteousness like an ever-flowing stream." (See also **Isaiah 1:17**, "Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.") These verses express God's demand for pervasive justice in society.

14. **Exodus 20:10**- "But the seventh day is the Sabbath of the LORD your God. On it you shall not do any work, you, nor your son, nor your daughter, ... nor the stranger who is within your gates." (This command ensures rest for all under one's care.)

15. **Mark 2:27** - "And He said to them, 'The Sabbath was made for man, not man for the Sabbath.'"

16. **Malachi 2:10**- "Have we not all one Father? Has not one God created us? Why then are we unfaithful to one another...?" This implies the fundamental equality of all people under one Creator. (See also **Acts 17:26**, affirming all nations are made from one blood.)

17. **James 3:9**- "With it (the tongue) we bless our Lord and Father, and with it we curse people who are made in the likeness of God." This warns against demeaning others who bear God's image.

18. **John 3:16**- "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life."

19. **John 1:12** - "But to all who did receive Him, who believed in His name, He gave the right to become children of God."

20. **Genesis 1:28**- "And God said to them, 'Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.'""

21. Psalm 128:2 - "You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you." (See also **1 Timothy 5:18**, "the laborer is worthy of his wages.")



DECLARATION OF INDEPENDENCE OF OLUPONA FAMILY ASSOCIATIONS

Preamble

When, in the unfolding of Divine Providence, it becomes necessary for a faith-based community to dissolve the political connections binding it to secular authorities, and to assume the independent and equal standing granted by the laws of Almighty God, respect for human understanding compels us to explain the reasons for this separation. Therefore, the Olupona Family Associations, established as a faith-based Private Membership Association, solemnly declares its sovereign status under God and its independence from civil jurisdiction in matters pertaining to faith, internal governance, and stewardship of property, enabling the unhindered fulfillment of our spiritual calling and mission for the glory of God.

Declaration of God-Given Rights and Principles

We hold as self-evident truths that all individuals are equally created by God, endowed by their Creator with certain inherent and unalienable rights, among these are life, liberty, property, and the pursuit of their divinely appointed purposes. To secure these rights, religious assemblies and churches are established among people, deriving their legitimate authority from the voluntary consent of their members under God's supreme rule. Whenever any secular government becomes destructive of these rights, encroaching upon the spiritual liberties of the faithful, it is the inherent right and responsibility of believers to separate themselves from such civil jurisdiction, or to modify their relationship thereto, and to establish ecclesiastical governance most suited to their safety, spiritual freedom, and well-being.

Prudence indeed dictates that religious associations and faithful communities should not lightly or hastily separate from civil authorities; experience has shown humanity to endure injustices as long as they remain tolerable, rather than hastily interrupt their testimony through unnecessary division. Yet when persistent abuses and usurpations clearly indicate a deliberate intent to subordinate the Church to absolute secular control, in violation of Divine Law, it becomes our solemn right and sacred duty to renounce such authority and establish safeguards to secure our religious liberties and future spiritual security.

We therefore proclaim that Olupona Family Associations is firmly founded upon God's revealed law in Holy Scripture, affirming the God-given rights of free religious expression, private association, and voluntary contract. We recognize no higher authority in spiritual matters than Almighty God and the headship of His Son, Jesus Christ. We affirm our sacred right of autonomous self-governance under Christ's lordship, the authority to administer our internal affairs independently, and the right to protect the stewardship of our property, assets, and ministries solely for the purposes and service of God's eternal Kingdom.

Grievances: Causes of Separation

The history of relations between faithful churches and civil governments has consistently been marked by a series of infringements and abuses aimed at subjugating the divinely granted rights and freedoms of believers. To substantiate this assertion, we present the following grievances openly to the world. Secular authorities, across various eras and jurisdictions, have repeatedly committed these violations against church autonomy and religious liberty:

- **Interference with Worship and Conscience:** Civil authorities have unjustly asserted the power to regulate worship practices, impose constraints on ministries, and mandate compliance with policies directly opposed to our beliefs and biblical directives. They have treated religious freedom as though it were a privilege granted by the state, rather than recognizing it as an inherent right given by God.
- **Intrusion into Ecclesiastical Governance:** Government entities have repeatedly attempted to influence or control church governance by compelling incorporation under secular statutes or by asserting oversight of our doctrines and disciplinary practices. Such interference violates the fundamental principle that the Church answers solely to Christ in all spiritual and internal matters.
- **Attempts to Supplant Church Authority:** Authorities have sought to adjudicate internal church disputes and pastoral concerns through secular courts, directly contravening scriptural teachings that prohibit bringing matters of the faith before unbelievers. In doing so, they seek to appropriate jurisdiction rightly vested in the Church's divinely ordained leadership and governance.
- **Mandatory Secular Licensing and Registration:** Civil powers have insisted that ministries, clergy, and charitable functions receive state-issued licenses, registrations, or certifications, treating the preaching of the Gospel as though it were a governmental privilege rather than a divine mandate. By linking religious expression to bureaucratic approval, the state effectively claims dominion over the Church.
- **Restrictions on Charitable and Religious Activity:** Authorities have enacted restrictive regulations that hinder charitable outreach, education, and fellowship, from zoning restrictions that impede gatherings to laws dictating whom the Church may serve and how it must speak on moral issues. Such constraints directly obstruct our God-given mandate to serve humanity and fulfill Christ's Great Commission.
- **Unjust Taxation and Seizure of Dedicated Resources:** Civil entities have improperly treated tithes, offerings, and church properties—assets held sacredly in trust for divine purposes—as secular resources subject to taxation, regulation, or confiscation. By doing so, they disregard the biblical and historical principle that what is consecrated to God is beyond secular authority's jurisdiction.

- **Coercive Entanglement Through Conditional Privileges:** Governments have sought to lure churches into compromising alliances, offering financial or tax-related benefits contingent upon compliance with secular policies or silence on critical moral issues. Such conditional arrangements represent unacceptable inducements that would subordinate the Church to governmental control rather than divine authority.
- **Refusal to Recognize Free Church Status:** When our association has asserted its rights as a private ecclesiastical entity, secular authorities have refused to acknowledge our legal standing, misclassifying us as public charities or corporations subject to general law. Despite our clear Ecclesiastical Letter of Separation and repeated notices, they continue asserting jurisdiction in areas from which true churches must rightfully be exempt.
- **General Disregard for Divine Law:** In broader terms, civil governments frequently fail to acknowledge the supremacy of God's law and the limitations inherent in their authority. By elevating human laws above divine commandments, they compel faithful believers to choose between violating conscience and enduring secular punishment. Such misuse of power, whether overt persecution or subtle regulatory pressure, represents an affront to the God who established both church and state within their proper spheres.

At every stage of these injustices, we have respectfully petitioned for redress and sought reconciliation. We have formally communicated our position through declarations of separation and earnest appeals for acknowledgment of our God-granted freedoms. These sincere efforts have repeatedly been met with either neglect or renewed infringement. Authorities who refuse to honor divine principles or constitutional protections cannot claim innocence. We have persistently warned, through teaching and formal communication, that we will never accept unauthorized jurisdiction over our spiritual affairs. We have reminded civil powers that Christ alone governs His Church, a truth recognized even within foundational documents such as the First Amendment of the United States Constitution. Yet, these warnings and reminders have gone unheeded.

Therefore, compelled by necessity and duty, we declare our complete separation from secular authority in matters pertaining to our ecclesiastical governance and religious autonomy. Regarding civil government, we adopt the stance of the early Christian church toward the Roman Empire: we shall faithfully obey God in all things and comply with legitimate civil laws but categorically reject any claim by the state to lordship over the Church of God.

Declaration of Sovereignty and Ecclesiastical Independence

We, therefore, as members, trustees, and faithful adherents of Olupona Family Associations, standing in the presence of Almighty God and appealing earnestly to the Supreme Judge of all creation for the sincerity and justice of our cause, solemnly proclaim

and affirm that this Association is, and by divine right ought to be, wholly independent and autonomous from secular authority in all matters pertaining to religion, internal governance, and stewardship of property.

We declare ourselves released from all obligations of allegiance or subordination to any civil government concerning the conduct and administration of our ecclesiastical affairs. All political and legal ties between this Association and the state authority are and must remain entirely dissolved with respect to the spiritual operations and governance of our Church.

Under the sovereign headship of the Lord Jesus Christ, we affirm and assert that Olupona Family Associations possesses full authority to govern itself in accordance with its Constitution, doctrines, and internal bylaws; to independently appoint, ordain, and commission its own leaders, ministers, and trustees without requiring the approval or oversight of secular officials; **to lawfully acquire, utilize, manage, and distribute property and resources in service of God's Kingdom; and to administer its financial and temporal affairs through its appointed Trustee(s) and spiritual leadership, as an act of faithful stewardship unto God.**

Furthermore, we assert our inherent right to establish our own spiritual tribunals and internal councils to address and resolve matters within the Church community; to form fellowship and cooperative alliances with other ecclesiastical communities sharing our beliefs and mission; to dispatch missionaries and representatives to other nations and peoples; and to engage in all other functions and activities to which independent religious associations are entitled, exercising all such rights under the sovereignty of God and solely for His honor and glory.

We make this declaration driven by the firm conviction of scriptural mandate that "we must obey God rather than men." Our actions are not rooted in rebellion or hostility toward civil authorities but arise instead from faithful adherence to God's higher law and from our unwavering commitment to the inalienable freedoms and responsibilities entrusted to us by our Creator.

Conclusion and Solemn Pledge

We, the undersigned, with a firm reliance on the protection of Divine Providence, mutually pledge to each other our lives, our fortunes, and our sacred honor in support of this Declaration. We invoke the favor and guidance of Almighty God, that He may bless this Association and Church as we walk in obedience to Him. We solemnly covenant to uphold the principles herein declared, to govern ourselves justly and lovingly as one body in Christ, and to resist any encroachment that would profane our sacred liberties. Done in the Year of our Lord 2025, on this 20th day of June, by the members and trustees of Olupona Family Associations, in witness whereof we set our hands.

Footnotes

1. "So God created man in His own image... male and female He created them." - **Genesis 1:27** (affirming the equal creation and dignity of all people under God).
2. Scripture affirms each of these fundamental rights: the gift of life (God's breath of life in man- **Genesis 2:7**), the call to **liberty** ("It is for freedom that Christ has set us free" - **Galatians 5:1**), and the protection of **property** ("You shall not steal." - **Exodus 20:15**). These rights are endowed by God, not granted by government.
3. "And He (Christ) is the head of the body, the church... that in all things He might have the preeminence." - **Colossians 1:18**. Also, "We ought to obey God rather than men." - **Acts 5:29**. These scriptures declare that Jesus Christ is the supreme authority over the Church, above any earthly power.
4. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" - **1 Corinthians 6:1** (KJV). The Bible directs believers to resolve disputes within the Church, under the guidance of the faithful, rather than in secular courts.
5. "Jesus said to them, 'Render to Caesar the things that are Caesar's, and to God the things that are God's.'" - **Mark 12:17**. The things dedicated to God - including our lives, our worship, and our sacred offerings - do not belong to Caesar (the State). No government has legitimate claim over that which is God's alone.
6. "Shall not the Judge of all the earth do right?" - **Genesis 18:25**. We appeal to the perfect justice of God, the Supreme Judge of the world, to vindicate the righteousness of our cause.
7. "We must obey God rather than men." - **Acts 5:29**. With this apostolic teaching, we affirm that in any conflict between God's law and man's law, our duty is clear. Our reliance on Divine Providence gives us confidence that God will protect and provide for us as we honor Him above all earthly authorities.

EXHIBIT A:

ECCLESIASTICAL

CONSTITUTION (CERTIFIED

ABSTRACT)

Filed as Exhibit to UCC-1 Financing Statement

Securing Party: Mobolaji Babatunde Olupona Trust

Debtor: Olupona Family Associations Trust

Preamble

We, the living beneficiaries and founding members of Olupona Family Associations, in response to divine calling and the convictions of private conscience, do hereby establish and affirm this Ecclesiastical Constitution as the highest authority governing our Private Membership Association and its corresponding Trust. This Constitution is founded upon the immutable Law of God and modeled after the life and teachings of Jesus the Christ. It stands as our declaration of self-governance, free from all secular mandates, civil entanglements, and external jurisdictions, preserving the sacred autonomy of our faith community in accordance with the will of Almighty God.

Article I - Name and Ecclesiastical Jurisdiction

1. This body shall be known as the Olupona Family Associations, a private, unincorporated, and ecclesiastically governed entity operating exclusively under divine authority.
2. Jurisdiction is hereby declared to rest solely in the Law of Almighty God, with all trustees, officers, and members serving in accordance with spiritual conscience and mutual covenant.
3. The Association exists by virtue of private trust and ecclesiastical calling, not by any act of incorporation, and is wholly independent of all statutory systems, governmental bodies, or public regulatory frameworks.

Article II - Purpose and Function

1. To safeguard the spiritual, familial, and equitable rights of its members, recognized as private living souls under divine jurisdiction.
2. To manage all trust property, hereditary rights, and private inheritances within a sacred, ecclesiastical framework.
3. To maintain faithful stewardship over all assets held in trust under the Olupona Family Associations Trust, in alignment with divine law and spiritual accountability.

Article III - Structure and Authority

1. The trust entity shall be recognized as the Olupona Family Associations Trust, established in sacred covenant and operating under the sole trusteeship authority of the Mobolaji Babatunde Olupona Revocable Living Trust.
2. The appointed Trustee shall fulfill their duties in alignment with divine conscience and in faithful adherence to the founding covenant of the Association.
3. No civil authority, external agent, or third-party claimant shall possess jurisdiction to interfere with, redefine, or impose upon the sacred purpose or internal governance of this ecclesiastical trust body.

Article IV - Membership and Private Contract

1. Membership shall be granted solely by invitation and through private covenant; the Association neither offers nor accepts any public benefit or obligation.
2. Every member enters into a binding spiritual and private trust agreement, affirming their commitment to the Association's divine purpose and ecclesiastical governance.
3. All membership records are held in strict confidence, secured under ecclesiastical seal, and are not subject to public disclosure or external review.

Article V - Record and Perfection

1. This abstract serves as public constructive notice affirming the Association's private ecclesiastical status and governance, as well as the sacred trust administration under which it operates.
2. The full Ecclesiastical Constitution is perfected and preserved in private record, witnessed through spiritual declaration and memorialized by the filing of this notice as an exhibit under UCC Article 9 for evidentiary and protective purposes.

Executed this day by authority of ecclesiastical jurisdiction, for the benefit of the Trust and the living heirs thereof.

By: _____

Mobolaji Babatunde Olupona Trust
Trustee of Olupona Family Associations Trust
Ecclesiastical Administrator
Date:

EXHIBIT B:

PRIVATE TRUST LEDGER WITH ASSIGNMENT OF RIGHTS AND INTERESTS

Filed as Exhibit to UCC-1 Financing Statement

Securing Party: Mobolaji Babatunde Olupona Trust

Debtor: Olupona Family Associations Trust

Private Ledger Entry

Date of Entry: June 6, 2025

Reference ID: OFAT-ASSIGN-001

Type of Instrument: Assignment of Equitable Right, Title, and Interest

Assignor: Olupona Family Associations Trust (by and through ecclesiastical authority)

Assignee: Mobolaji Babatunde Olupona Trust (as Trustee)

Asset Description: All beneficial and equitable rights, titles, and interests held in spiritual capacity on behalf of the living heirs and members of Olupona Family Associations, including but not limited to:

- Ecclesiastical records and spiritual assets
- Intangible claims to estate proceeds
- Private family records and heirship declarations
- Membership covenant interests
- All trust corpus presently or hereafter acquired

Affirmation of Entry

This entry is a lawful and voluntary act of private record made in the books and ledgers of Mobolaji Babatunde Olupona Revocable Living Trust, acknowledged and affirmed under ecclesiastical authority and trust law. Said assignment serves as evidence of trust corpus perfection and protective filing.

Executed under authority of ecclesiastical trust administration.

By:


Mobolaji Babatunde Olupona Trust
Trustee of Olupona Family Associations Trust
Ecclesiastical Administrator
Date: June 6, 2025

EXHIBIT C:

NOTICE OF ECCLESIASTICAL BENEFICIAL OWNERSHIP AND AUTHORITY OF TRUSTEE

Filed as Exhibit to UCC-1 Financing Statement

Securing Party: Mobolaji Babatunde Olupona Trust

Debtor: Olupona Family Associations Trust

Notice and Declaration

Be it declared and recognized by all entities, whether public or private, that the Mobolaji Babatunde Olupona Revocable Living Trust serves as the duly ordained and ecclesiastically appointed Trustee of the Olupona Family Associations Trust. This Trust lawfully holds all beneficial, spiritual, and equitable interests on behalf of the members, heirs, and rightful successors of Olupona Family Associations—an unincorporated, private ecclesiastical body established under the authority of divine law.

Scope of Trustee Authority

The Trustee acts under spiritual and lawful authority to:

- Administer all assets, titles, and interests held in sacred trust;
- Assign, settle, or defend such assets as necessary for the benefit of beneficiaries;
- Represent the Trust in any private or public capacity for the purpose of notice, perfection, or defense of rights;
- Maintain books, ledgers, and records of all ecclesiastical and trust affairs.

Ecclesiastical Jurisdiction and Non-Public Status

This declaration is made under the exclusive jurisdiction of ecclesiastical law, apart from and not subject to civil statutes, commercial codes, or governmental charters. All rights reserved. No waiver of rights is implied by this filing.

Declared in good faith by the Trustee as final witness and ecclesiastical officer of record.

By: 
Mobolaji Babatunde Olupona Trust

Trustee of Olupona Family Associations Trust

Ecclesiastical Administrator

Date: June 6, 2025